WESTERN LUMINARY.

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RELIGIOUS.

Fragments of a Redeemed Sinner's History.

By a letter in the *New York Observer*, from the Rev. Mr. Todd, who furnished these fragments for that paper in the number of March 19, 1831, it appears that the subject of them was the Rev. J. W. Barr, missionary to Africa, who died recently at Richmond. A correspondent has made the following selections from them for our paper, and we have no doubt thay will be read with peculiar interest at the present time.—*Presbyterian.*

"Among my very first recollections is the image of my sainted mother. We lived at the west, in what is now the flourishing state of Ohio, but was then a howling wilderness. My father was a missionary, and my mother was one every way fitted to be his helper. He was gone from home much in search of the scattered sheep, and had less opportunity to impress his character upon me. But my mother!—she was an angel to me. We lived in a log house, and had but one large room. Of course, she had no closet there. But there was a beautiful grove a little back, and there, as early as I remember, this mother, led me by the hand, and made me kneel by her side, while she prayed aloud for my father and me. At first I hardly understood it; but soon learned—that God, who dwells far, far above those high trees, could hear her sweet voice, and was hearkening to her. She used statedly to lead me there, and always laid her right hand upon my head when she prayed, and an awful feeling always came over me.—She never omitted this practice until her death. She died when I was nine years old, and was buried near by. During the most wicked periods of my life, I have never forgotten these impressions. The grove is cut down now, but the spot seems a hallowed spot. Even since the grove has been gone, and since my mother's grave has become level with the contiguous ground, I have stood on the spot and her meek image seemed to be before me, and her voice, tremulous with feeling, to have come again to my ears, and I have been chained by the remembrance of her faithfulness and love No legacy could she have left me half so precious, nor could her features have been more vividly and accurately impressed upon canvass than they are upon my memory.

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"Many years after my mother's death, I was in the hey-day of youth, and in a course of sin truly dreadful. The restraints of conscience were broken, and there was little to check me except my early education. My mother had died when I was a child, and I was too far off from my father for him to reach me, except by his prayers. I remember being one night at a ball, whither I went, as I should have then said, for rational and innocent amusement. I was introduced to a partner—a young lady from a distant section of the country. After the dance for which we were partners, I entered into conversation with her concerning the region from whence she came. She gave me many interesting particulars of that then newly settled place, among other things, mentioned the sickness of her father, and the kind and continued attention of a Mr. B—, a missionary, stating that Mr. B— had been to see her father very frequently, and that she was much attached to him She knew not my name. I replied, "that Mr. B—, the missionary, is my father." She startled as if from an adder. "Your father!—he your father!—*what would he say if he knew you were here!*" Had a dagger been thrust into me, I could not have felt the wound more deeply. It spoiled the evening; it ruined my peace; and though I know not that it can be said that it was the means of my awakening, yet I am confident it planted a thorn in my conscience which was never taken out till I had bowed to God with a broken heart. The giving and receiving of this keen reproof were both, as it were, involuntary, and show that neither of our consciences could approve of the business of that evening, if compelled to speak out without restraint.

* * * * *

"A few days after this ball I was present at a communion. At the table many of my dear friends were found. The scene and the thoughts of a future eternal separation affected me greatly. The sermon too reached my conscience, and I might at the close of the service, be said to have been under strong convictions for sin. The same day a devoted deacon was accidentally or rather providentially thrown in my way: he began to address me on the subject of my salvation, without knowing any thing of my previous history, or my state of feelings at the time. Then my heart began to rise with a bitterness never known before. I reproached him, pointed to inconsistencies in the church, raved like a madman, and while my conscience was grinding me like a millstone, I still kept pouring out my invectives. He bore it with meekness—perfectly unmoved. And by his gentleness held up a shield, which made every dart I threw recoil upon myself. His Christian meekness was too much for me. I rose up and left him. If he had only given *one* retort, shown *one* angry feeling, it would have relieved me; but no: I could find no handle. I went out into the woods smarting under the wounds which I had been giving myself, and when I could stand it no longer returned, told the deacon my situation—asked his pardon—begged his prayers. Truly, as Henry Martyn beautifully says—"*The power of gentleness is irresistible.*"

* * * * *

"I had now been under deep and pungent convictions of sin for more than three weeks. I could not pray—I could not feel sorry for sin except as it must bring me to unspeakable ruin. There seemed to be no mercy for me. The heavens were brass, and the earth was iron, and I was fast preparing to look up and curse God. Perfectly sensible of my situation, perfectly convinced that I deserved hell, I could not feel regret or be humbled. Every feeling of my soul was deep enmity to the character and government of God. At last, after struggling with the terrified conscience, and the stirrings of the Spirit of God, *I determined to take my own life!* It was not the result of a paroxysm of despair, but the cool deliberate determination of one who dares throw himself upon the thick bosses of the Almighty's buckler. After coming to this determination, I selected my time and place. Not far from me was the river—and a little lower was a great fall. Thither I went, resolved to return no more. The waters gathered themselves into a narrow channel, and after whirling round several times, as if afraid to plunge, they were poured headlong over a time-worn rock, and fell 40 feet or more, into a large basin beneath. Just by the fall a rock was projecting out, and overhanging the basin. On that rock I placed myself preparatory to the deed. I looked down into the great basin 40 feet below me, and the waters were boiling and foaming up, as if indignant at being thus cast down:—"fit emblem, I thought, of the raging—the helpless raging of the wicked in the awful pit beneath!" Above these waters, a cloud of spray was rolling itself up towards the heavens: "fit emblem, I again thought, of their smoke ascending up forever and ever! But I *will know the worst which God can inflict upon me. I will* plunge in; in five minutes I shall *know* what hell is, and what is to be my situation for eternity!" I drew myself back to take the plunge. There was no faultering—no shrinking of a single muscle. But just as I was in the act of leaping, the hand of Omnipotence seemed to be laid upon me. Every nerve seemed to be paralyzed, and every bodily function to fail. A cold shivering came over me, and I had not the strength of a child. I turned my face—the beautiful sun was shining, and for the first time the thought came, "*perhaps there may yet be mercy*,"—"*I will seek it till God takes my life!*" * * * I can never think of this temptation, without feeling that I have truly been near the pit, and that man, if left by God, will quickly destroy both soul and body——" * * * *

Brotherly Love.

The church of God is indivisibly one; having "one Lord, one faith, one baptism, one God and Father of all." They form but one body, of which Christ is the head. By virtue of a spiritual union to Him, they are bound indissolubly to each other; and this bond of union is far stronger than any tie of natural relationship. "The unity of the Spirit is, to them, the bond of peace." The delightful and subduing charm of a Saviour's love is thrown around the elect of God; and they are one, as Christ and the Father are one. "This is a great mystery," says Paul to the Ephesians.—Again, he calls it "the fellowship of the mystery," (i. e. mysterious union.) The apostles evidently considered all Christians as being bound fast and forever, in bonds of holy and immutable affection. They were ransomed by the same blood, and baptised into the same Spirit, loving and hating the same objects, bearing the same image, possessing the same temper, and expecting the same glory. It resulted, therefore, from the very nature of true religion, that Christians should love one another. It was not an accidental thing. Where the sun shines there must be light. So where religion is, there must be love. What a delightful illustration of this truth every young convert furnishes. The first consciousness of a change within, is occasioned by a sudden warming up of his whole soul into love unspeakable to the Saviour and his people. What a change from hatred to love! Ask him now, if he can ever again wrangle with the people of God. It seems to him impious almost to ask the question. It was moreover a striking feature of the early saints, that if one member suffered, all the others suffered with it; and if one rejoiced, all were partakers of that joy; insomuch that this was a subject of remark among the enemies of the gospel—"Behold how these Christians love one another."

The point, then, which we wish to impress, is this:—*It results necessarily, and from the very nature of the gospel, that all true Christians must love one another.* They may differ in minor points of opinion. They may disagree in their modes of worship, and plans of doing good.—Their personal, and pecuniary, and local interests may come into competition. They may see in each other many things to lament, and much even to censure. But must this destroy affection? Which, among the whole circle of her children, absorbs the most of a mother's solicitude and love? The very one who has the most faults, and is in the greatest danger. She does not spurn the little prodigal because of his waywardness. He is still her son; and over, and upon him, she holds, with a double diligence, the shield of a mother's care. A spurious and superficial love may be set aside by trivial faults. But christian charity covers a multitude of sins. If we see one who bears the image of our blessed Lord—even though he be wayward and perverse—still he is our brother. Shall we love him less, for the very reason that now he needs most of our affection? We have not so learned the gospel. Shall we denounce him, because he differs from us in some of his views of christian doctrine or practice? Shall we exult in his fall, because his interests compete with our own? The feeblest of his flock the Lord Jesus Christ loves; and we had better perish, than offend one of the least of his children.

On this subject the theory of the apostle should guide us. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the *spirit of meekness; considering thyself, lest thou also be tempted.*" Even though my brother in Christ Jesus may be a sad offender, I shall neither minister to his edifying nor my own, by applying to him hard names, or indulging the spirit of severe censoriousness.—Pity and kindness may recover him. Bitterness and wrath will drive him into greater wickedness, and drag me hard after him. But there is a redeeming efficacy in affectionate entreaty, which, even though it did him no good, would be an "excellent oil" to myself. But it will benefit him. If he possesses the temper of the gospel, it will reclaim him.

But the evils of fraternal strife, who can estimate them? Oh, could we trace the current of mischief which flows from this fountain: could we pursue the widening stream to the ocean of eternity, we should start back with horror. These evils we have constant opportunity to observe. We hear the infidel drawing from this very source his strong arguments; and it avails him more than every other. The impenitent sinner, too, finds here his most quiet shelter. It is his strong tower. The divided energies of the church are wasted in "vain janglings" against each other. Meanwhile the church of God lies waste; the pleasant places are burnt with fire. The scoffing atheist and spirits kindred to his, are edified in error; and the very labours of Satan are superceded by the more successful instrumentality of a divided, jealous, and wrangling church.

We turn away from the contemplation of these evils, to ask, "Oh Lord God, how long? Forever?" "Spare thy people, O Lord, and give not thy heritage to reproach."—*Western Recorder.*

From the Journal and Telegraph.

Education Cause.

In the last No. of the Biblical Repertory is an able review of the Education system, as now organized in the Presbyterian church. The object of the writer is to develope the principles on which the General Board acts, and its connection with the several Presbyteries, securing to the latter all appropriate powers, and giving to the former all possible efficiency. The view is satisfactory — But there is one point which we should have been happy to have seen more fully spread out—and that relates to beneficiaries; their selection—the oversight they enjoy—the regimen they are under, &c. This subject is of vast importance. The declaration of divine truth is, "one sinner destroys much good," and we may say of one improper subject of the Education charity, he does incalculable injury. He destroys confidence and steels the hearts of men, not merely in a single congregation to which he may belong, but often in a whole section of country. Now to guard against *all* impositions is impossible, for we cannot read the heart or divine the future. A Board may have taken all pains and been satisfied in their inquiries, but while cherishing high hopes, their beneficiary, removed from them, may have shamefully neglected his studies, through some "affair of the heart"—or through the conceit of his being a genius—or giddy with an elevation in the pursuit of his studies beyond all he had dreamt of in his destitute condition, he may have become proud, and must wear a fine watch establishment, and mount his ivory headed cane, and peradventure have his case of engraved visiting cards in his pocket. It is true such cases are rare—by no means to be compared with the number of devoted, gifted beneficiaries who enter the church's service to be blessings, and whose successful course affords a needful encouragement to the church in her education efforts. But while the injury done to the cause by one unworthy person is so deep, we have felt, and we doubt not every one who has embarked in the business of asking aid for this cause has felt, that it was important to show honest minds that the best men were selected not only, but that they who proved unworthy were properly disposed of. Every well regulated society has its rules for this matter, but we believe the christian community at large are comparative strangers to them. We commend to all concerned in our Education societies, the following judicious thoughts on the qualifications of beneficiaries, extracted from remarks by Professor Huddrich:

"In the first place, they should be men of consistent and uniform piety. It is not enough that hope be entertained of them as Christians. This may consist with inequalities and peculiarities of temperament unbecoming him who ministers at the altar. There should be in a candidate for this charity, evidence, not only that religion sometimes melts, or elevates, or impels the heart, but that it lives in it by a steady, and controlling, and happy influence, as an essential and principal element of its being,—a fountain of life. It will be manifested by habitual sobriety of deportment, habitual secret devotion, the study of the Scriptures, zeal for good works, and a permanent interest in whatever respects the honor of Christ, or the spiritual welfare of men.

The next indispensable qualification is talent. It is not always easy to distinguish between minds in the early stages of education. Their characteristic features are, of course, not yet prominent. They are like the leaves of the rose, while yet folded up in the bud. Still, where mind exists, there are generally indications of it, before the age at which application is made for our assistance.—There are marks of something more than mere susceptibility of impression—power of retension —of accumulating ideas. There may be discovered signs of ingenuity, of versatility, of invention, of command over the materials of thought—a principle of curiosity—discrimination—comprehension—influence over other minds—the power, in short, of thinking and of acting.

Another requisite scarcely less important is good sense. In whatever manner it be accounted for, the fact has escaped the observation of none, that talent of a high order is not always associated with good sense—a sense of proprieties—a quick discernment of what is becoming, befitting occasions and circumstances. The subject of this defect may have genius, but he lacks wisdom; he may be strong, but he is blind; he may be able to shake the pillars of the temple of Dagon, but he may pull down the house upon his own head. He is not inefficient; but never does things just as they should be done. His means, or his seasons, are ill chosen. And the chief misfortune is, that the faults of such a man are always charged to his religion. Men may want common sense in civil life, and the constitution of the country not be reproached; but they cannot habitually act unwisely and imprudently in the Christian ministry, without bringing dishonor upon the Gospel. A minister of glaring and offensive eccentricities, which betray, as they generally do, a deficiency in common sense, will rarely be useful. At any rate, the fewer such men we educate the happier will it be for the cause.

If in any scene of life, the world have a right to look for men of judgment, of consistency, of faultless propriety of life and manners, it is in the Christian ministry; where, if on earth, the harmonious blending of the amiable and excellent traits of character which religion inculcates, should be exemplified.

We do not expect that our beneficiaries, taken as they are, from every sphere of life, and often without early advantages of any kind, will be nicely versed in the rules of fashionable good breeding. We do not desire that they should be. But we may reasonably, in all cases, insist on some just perception of what becomes their place or character; some ideas of the decencies and proprieties of social life; some discrimination of means, and modes, and opportunities of doing good. To become like Paul, all things to all men, yet so as to gain some, without losing others, requires a practical wisdom, not necessarily implied in mere goodness of heart, and strength of intellect.

Another requisite of great consequence is fixedness of purpose. There is scarcely a more fatal defect in the pastoral character than a disposition to change—It is the bane of many in the sacred office, as it is of multitudes in other departments of life, that, although they devise good enough, and lay their plans not without skill, they want patience and perseverance in the execution. On the other hand, the men who ultimately succeed and establish a character in the ministry, are the men who steadily pursue to an issue every train of measure they adopt. Under their direction, the tendency of things is upward; time but confirms their resolution, difficulties develope their resources; opposition accelerates their progress. This trait of character is discovered early. It appears in the boy. It may be strengthened by virtuous principle, but it belongs to the constitution, and will rarely be produced in the Christian, where it has not been observed in the man. The young man, who is variable, vacillating, given to change of occupation, of place, of purpose for life, should receive no patranage from this society.

Such will generally be unsettled and uneasy every where. There is always some better academy, some better college, than they have yet tried; there may be, also, by and by, some better profession than the ministry, or some better doctrine than they have been taught. Thus the money expended on them is sometimes thrown away, because they never reach the station for which hey are intended; and little better than thrown away when they do reach it."—*Boston Recorder.*

Education Cause.

But the broad ground of appeal for support in behalf of this enterprise, is the command of the Saviour, and the wants of the world. The injunction "to preach the gospel to every creature," involves the command to do every thing requisite for the accomplishment of this great object. "How shall they preach except they be sent?" It is no less, obviously, the duty of one set of men to send, than it is of another to go on this great errand of mercy. Nor is it less plain, that if those who are willing to go need previous education and training, that it is the duty of those who are bound to see this last command of the Saviour executed, to secure the means for this preliminary discipline and preparation. There can be no doubt and no diversity of opinion as to the want of well qualified ministers. Even in our own favored land, the deficiency is both distressing and alarming. In almost every part of the country, there are thousands who have none to declare unto them Jesus and his salvation. It is probable, that at this moment, the number of well educated ministers, in proportion to our population, is not greater than it was fifty years ago. And such is the rapidity with which the population increases, that it will require the most strenuous efforts to keep the proportion even what it now is. All present exertions are hardly sufficient to prevent the relapse of the country into a state of Heathenism. For Christians cannot doubt, that where a living ministry is wanting, Christianity will not long survive. For this is God's appointed means, and if we give up the means, we renounce the end. And where, or when, since the introduction of Christianity, has it lived and flourished apart from the living preacher? Christians should look this matter steadily and frequently in the face. We are careful and troubled about many things, in the condition and prospects of the country, but it requires no extraordinary sagacity to predict temporal and spiritual ruin, if we are to have a population growing up uninfluenced by the Gospel. The great necessity of the country is the stated faithful ministration of the truth. Such is the efficacy of this truth, and such the divine influence, by which, in the dispensation of the Spirit, it is always to a greater or less extent attended, that the people who are brought up under its power, will be restrained, elevated and civilized; made useful members of society, and multitudes of them rendered meet for eternal life. All the best interests, for both worlds, of our fellow citizens, therefore, are involved in the success of the object contemplated by this and similar institutions.

It is not, however, for the men of this country alone that Christ died, or the Spirit intercedes; and it is not for our fellow-citizens alone we ought to be concerned. The world is lying in darkness and sin around us. Millions are perishing for want of the knowledge which it is in our power to send them; and we shall have a fearful account to render if we fail in this work. The past furnishes matter enough for humiliation. Too long have we turned a deaf ear to the cries of perishing men. May God grant, that, awakening to the full sense of their responsibility and priviliges, Christians may address themselves with new ardor to the great work of providing the men and means for sending the Gospel to every creature.—*Bib. Rep.*

Pungent Reply.—To a young infidel who scoffed at Christianity because of the misconduct of some of its professors, the late Dr. Mason said, "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "There" said Dr. M. "dont you see that by expecting its professors to be holy, you admit Christianity to be a holy religion; and that thus you pay it the highest compliment in your power?"—

American Mission in Ceylon.

The Oriental Translation Fund Society of Great Britain and Ireland, held its anniversary in London on the 23d of June, Sir Gore Ouseley in the chair. The Duke of Wellington and other distinguished persons were present. In the course of the meeting, a resolution of thanks to the American Board of Commissioners for Foreign Missions, for the encouragement it has given to the literary and scientific researches of its missionaries in Ceylon, was proposed by Sir Alexander Johnstone, formerly Chief Justice of Ceylon, and seconded by Sir William Ouseley, and unanimously adopted. Mr. Vail, American Charge d' Affaires, being present by invitation, expressed his acknowledgments for the honor done by the Resolution to his nation, and to the Board of its missionaries.

Subjoined is the Resolution, with the letter from Sir Alexander Johnstone enclosing it, and Mr. Vail's reply; copies of which were forwarded by Mr. Vail to the officers of the Board through the hands of the Hon. Mr. Silsbee, of Salem.

Resolution of the Subscribers of the Oriental Translation Fund.

Ex Oriente Lux.

ORIENTAL TRANSLATION COMMITTEE.

Royal Society's House,—14 *Grafton-st.—Bond st.*

London, 28th July, 1832.

Copy of a resolution moved by Sir Alexander Johnstone, and unanimously passed at the anniversary meeting of the Subscribers of the Oriental Translation Fund of G. Britain and Ireland, held on the 23d June, 1832.

"That the thanks of this meeting be conveyed through the Minister of the United States to the Board of Commissioners for Foreign Missions, for the liberal and enlightened manner in which they have encouraged the literary and scientific researches of the American Missionaries established on Ceylon, and for the assistance which they have thereby afforded to this committee on obtaining translations of very valuable works in the Tamul language."

Sir Alexander Johnstone, to A. Vail, Esq.

91, Great Cumberland Place, Sept. 22, 1832.

Dear Sir,—I have the honor to enclose you a copy of the resolution of thanks to the American Board of Commissioners for Foreign Missions, moved by me, and unanimously adopted by the meeting, at the last anniversary of the Subscribers to the Oriental Translation Fund of Great Britain and Ireland.

I availed myself of the favorable opportunity which your presence at that meeting, as minister of the United States, afforded me, to point out to the other distinguished persons who attended, how much Great Britain and her East India possessions are indebted to that Board, for keeping up in the Island of Ceylon, at their own expense, a mission, which from its local situation and admirable institutions, is so well calculated to improve the understandings, and to raise the moral character of the natives of that Island and of the opposite peninsula of India.

The members of this Mission have acquired a thorough knowledge of the Tamul language, and of the religion, literature, and usages of the natives, and have employed that knowledge for the practical purposes of instructing them in the English language, and in such of the arts and sciences of Europe, as must make them acquainted with some of the most remarkable discoveries of modern times, and gradually but effectually dispel from their minds many of those pernicious opinions and ancient prejudices, which are generally entertained by them upon all subjects connected with their religion, their morals, and their philosophy.

I felt myself the more particularly called upon to move such a resolution, because I was Chief Justice and President of His Majesty's Council in Ceylon, at the time the American Missionaries first reached that Island, and was the person who, from the high opinion I had formed of the nature of the Mission, of the character of its members, and of the advantages which the cause of religion and civilization would derive from its success, strongly urged the Missionaries to fix their establishments in the Province of Jaffna, which from its geographical position with respect to the Peninsula of India, would enable them to direct their attention as well to the natives of that Peninsula, as to those of the Island of Ceylon.

The reports which they have from time to time published of their proceedings, will show you the rapid progress which they have made in their several objects, and the many important and beneficial effects which their labors must ultimately produce upon the condition of the people and the state of the country.

It must be a matter of congratulation to the friends of religion and civilization in every part of the world, to see the citizens of the United States and the subjects of Great Britain in the Island of Ceylon, mutually recollecting, under the immediate protection of the British Government, their common origin and their common sympathies; but mutually forgetting, under the peaceful influence of the Christian religion, their former jealousies and their national animosities; and co-operating with equal zeal and prudence in spreading the English, their common language, into every part of India, in instructing the understanding and improving the morals and social feelings of the natives of every caste and religious persuasion, and in rendering applicable and advantageous to their present situation all those moral and political institutions, which, under various modifications, have in all ages and countries, whenever and wherever introduced with prudence and moderation, invariably secured the liberty of the subject, the authority of the Government, and the prosperity of the nation.

I have the honor to be, Dear Sir, your most obedient and most faithful servant,

(Signed) Alexander Johnstone.

A Vail, Esq. to Sir Alexander Johnstone.

304, *Regent street, 29th Sept.* 1832.

Dear Sir—On my return from a visit to friends in the country, I was honored with your com-

nication of the 22d inst. containing a copy of the Resolution adopted on the 23d of June last, by the subscribers to the Oriental Translation Fund of Great Britain and Ireland, at the anniversary meeting of the Association, to which I had the honor of being invited.

While the very flattering manner in which the Resolution referred to, expresses the acknowledgments of the Association for the encouragement and aid it has received in its scientific researches, from the Board of Commissioners for Foreign Missions, cannot but be very gratifying to every American, it is rendered still more so to me, who had the satisfaction of hearing the very eloquent address with which that resolution was introduced by you. It will give me very great pleasure to avail myself of the earliest opportunity to transmit the Resolution, with a copy of your letter accompanying it, to a friend in Salem, to be by him delivered to the Board of Commissioners for Foreign Missions; and although myself unconnected with that institution, I feel authorized to assure you, and beg leave, through you, to convey the same assurance to the other subscribers of the Translation Fund, that my fellow citizens will consider this flattering testimony from their transatlantic coadjutors, as a most valuable reward for their successful exertions in the advancement of Oriental learning.

I have the honor to be, with great esteem,
Dear Sir, your most obedient servant,
(Signed) A. VAIL.

To ALEXANDER JOHNSTONE, &c. &c.

A Short Concio.

Were every minister in this State to ask his conscience, seriously and honestly, whether he not furnish some useful matter for religious periodicals several times in a year, what answer would he receive? This same conscience is treated by too many, as they would a giant in his castle. If they must knock at the door they will do it gently, and if circumstances admit, will get clear of the premises before they get an answer.

"Ask what is truth, with Pilate, and retire."

Some say they have no time—are pressed beyond measure with their various duties. Some such will nevertheless smoke three times in a day, consuming not less than half an hour in the operation—will talk on politics with a neighbor "till the stars appear," and read the newspapers till they nod over them at ten at night.

There are others who do not spend their time thus, who are actively and laboriously engaged in their Master's service. But it is a great mistake that they have no time for the duty in question. If it be an important and practicable means of doing good, they are bound to find time to do it. Others do it, who bend beneath as heavy burdens as themselves, and find in so doing an increase of energy, zeal and success in their Master's work.

"I covet no such notoriety," said one, with a sneer. If notoriety as faithful and zealous for Christ, be displeasing, has not that man mistaken his calling? Let another take such a man's bishopric. But there need be no such notoriety. His Modesty may be calm as a clock on this point. It need not be known whether he be a dweller in the vales or on the mountain tops. Let Zion but have the impulse sure to be given by an active mind and a warm heart, and he that gives it may wrap himself in as thick a mantle of darkness as he pleases.

But what can I write about?

"Have you no words! Ah, think again!"

Have you the love of the blessed Saviour glowing in your heart?—do you feel a measure of that solemn responsibility, which constrained the exclamation, "woe is me if I preach not the gospel?" do you behold with an aching heart and streaming eyes the havoc of souls made by error and vice around you? do you recognize the obligation of doing good as you have an opportunity, and especially do you realize that you can present truth, of infinite moment, to ten thousand immortal minds?—can these things be so, and can you find no topic of interest! One would think that an hundred themes of great interest, in as many minutes, would cross the field of your vision; and that the greatest difficulty would be, to make a selection out of so many pressing applicants for consideration.

Let me suggest. Look at that careless sinner of your congregation. How blessed would you count the privilege of breaking his heart by some powerful exhibition of the gospel? As you have thought of him, and prayed and glanced your eye along his path of dreadful peril, how often has a train of thought been started, suited to make a moving appeal to his soul. You have said, "if I could present this just as it now stands in my mind that sinner would tremble!" Now just give that train of thought a palpable existence on paper.—Make of it a short and pungent appeal, and breathe out your whole soul with it. Give it to the press, and sinners, an hundred or a thousand miles distant, may bless God that your "bow was drawn at a venture."

Look at that member of your church. The defects of his character are so palpable they compel the recognition of danger. You are afraid he will not die in peace. Describe such defects. Contrast them with the scripture standard. Pour the bright light of truth around them so that the darkness shall be visible. Let some religious periodical have the picture. Many a deceived soul, perhaps in distant regions, may see the exposure of its own deception, and blessing God that the discovery did not come too late, may exchange the spider's web for an enduring hope of eternal life.

Covetousness on every side of you is binding men over to endless death. Intemperance is lighting fires that shall blaze forever. Error spreads her snare with appalling success, weaving every day a stronger net and making a rescue more and more hopeless. These, and an hundred other forms of evil, are making the road broad that leadeth to destruction, Their name is Legion, for they are many. If you cannot break the head, can you not at least bruse the heel? And can your mind be barren, can you want for a theme, surrounded by circumstances such as these?

And, brethren, we owe too a duty to our friends and servants the Editors. They occupy stations of anxiety and responsibility, which not many of us are disposed to covet. They need our sympathy and our aid. They ought to be permitted to count every minister a right hand man; and to be cheered on in their arduous and often thankless work, by hearing frequently from us. We can comfort and strengthen their hearts, by spirited and energetic efforts to increase the usefulness of their publications. And if our kindness should ever amount to an inundation of favors, we will do them the honor of believing they will frankly exclaim with the ancient Roman, "Save us from our friends." A PASTOR.

Boston Recorder.]

From the N. Y. Christian Intelligencer.

Rev. Joseph W. Barr.

The death of Rev. Mr. Barr will cause a thrill of sorrow in the heart of every Christian who knew him. He was one of the brightest ornaments of the Theological Seminary at Princeton, of superior talents and attainments, and withal of a devoted piety that made its influence felt throughout that entire institution. With a Christian fortitude rarely exemplified, he had given himself up, in connection with the Rev. Mr. Pinney, his classmate in Princeton, to suffer whatever perils might await him, and to labor and die in the centre of Africa. Mr. Barr had excellent health; an unusual sensibility and flow of animal spirits; his heart was full of kindness to all men; and when I saw him in this city, a few days since, he was apparently one of the happiest men I ever knew. I said to him with a humor perhaps scarcely befitting the occasion, "Brother Barr, those African suns will kindle up a fever in your warm blood, and take you off." "Ah well, brother," he replied with great tenderness and cheerfulness, "if it is the Lord's will, I think I am willing to die. I suppose it is uncertain how long we shall live, but I hope we shall make a beginning, and that others will carry on the work till, by God's blessing, the empire of the man of sin in that country shall be made to tremble." We commended each other to God, and he left me as cheerfully as if he had been just returning from a weary pilgrimage, and the next stage was to take him to his father's house. I well knew Richards, and Parsons, and Fisk—but I have known no one in whom the Missionary flame burned apparently more bright than in our lamented BARR, over whose early death the church now weeps. W. A. H.

A Day's Duty.

Remember thou hast to day

A God to glorify, 1 Cor. vi, 20.
A soul to be saved, Phil. ii. 12, 13.
Repentance to seek and perform, Acts v, 21: Luke xiii, 3.
A Saviour to believe in and imitate, Acts, xvi. 31; 1 Pet. ii, 21.
A body to mortify through the Spirit, Rom. viii, 13.
Graces and virtues to implore by earnest prayer, Phil. iv. 6; Mark xi, 24.
Sins to weep over and forsake, Luke vii, 38; Prov. xxviii, 13.
Mercies and deliverances to remember, Psa. lvi, 21, 13; ciii, 1, 4.
A hell to avoid, Matt. iii, 7: Psa. ix, 17.
A paradise to gain, Rev. ii, 7, 10.
An eternity to meditate on, Col. iii, 2.
Time to redeem, Eph. v, 16.
A neighbor to edify, Rom. xv, 2; Luke xxii. 22.
Works of charity to perform, Matt. xxv, 40.
A world to fear, yet to conquer, 2 Cor. vi, 17; 1 John v, 4.
Devils to combat, Eph. vi, 12.
Passion to subdue, 2 Cor. x. 5; Eph. iv, 31, 32.
Perhaps death to suffer, Luke xii, 20.
And judgment to undergo, 2 Cor. v. 10.

And all these duties must be met and performed in the grace of Christ, and not in your own strength which is perfect weakness, 2 Cor. xii, 10; Phil. iv, 13.

The Book of Realities.—The Christian has before him a book of realities. "Here," says he "I read God's own account of his dealings with men. Here I read his declaration of what Satan is doing, of what I am doing and whither I am going. Here is his account of the end of the world, and of the only method whereby a sinner can escape when standing before the judgment seat of Christ. This will do me most important service! This is a book of realities which lies before me: I am bound, therefore, to be a witness for the truth. I know the truth. I have felt its power."—*Cecil.*

A thought for the afflicted.—When the traveller Park, sinking in despondency in the deserts of Africa, cast his eye on a little plant by his side, he gathered courage: "I cannot look around without seeing the works and providence of God." And has asks the Christian: "Will God feed the young ravens? Does he notice the falling of a sparrow? Should not I then hope in God? He that spared not his own Son, but freely gave him up for us all, how shall he not with him freely give us all things? If comfort therefore were the best thing for me, he would have given me comfort."—*Ib.*

Temperance a Proper Subject for the Pulpit on the Sabbath Day.

"Is it lawful to do good on the Sabbath day, is a question which has long since been answered by very high authority," said a minister of the gospel, (on a certain Lords' day,) in whose pulpit the Rev. Dr. Edwards had just finished a very interesting and pathetic sermon on the subject of Temperance. How the congregation received the sermon, and the appeal made by their pastor, may be gathered from the response made at the close of the exercises, by those who heard them, as manifested by the voluntary subscription, before leaving the house of God, of fifty-five names to the principle of *total abstinence.*

Principally, and almost *entirely* "through the foolishness of preaching," and exhibition of the subject of Temperance from the pulpit, "on the Sabbath day," has resulted the success of this cause in the congregation above alluded to, and which now numbers, as the advocates of this philanthropic and benevolent enterprise, 230 members. Four members of the church who *were* engaged in the unhallowed practice of vending ardent spirits have abandoned the practice—a *fifth* has just declared his conviction of the inconsistency of maintaining church fellowship with the saints of God, and being engaged in a business which is calculated to exclude souls from the kingdom of Heaven. Now all this is the effect of the moral influence, caused by the "reasoning of Temperance" in the pulpit on the Sabbath day. And in view of this result, would not our ministers generally, of all denominations, do well to take up this subject more extensively and with greater interest, and make it their duty to call the attention of "the congregations committed to their charge," to a deeper consideration of this important matter, "on the Sabbath day." One reason for so doing might be found in the fact, that very many persons will go to church who will not attend any popular meetings—many go to church during the day who do not go out at night at all. And can ministers not do this and still "preach Christ Jesus and Him crucified?" Can they not do this and thereby "snatch many a brand from the burning" of that flame, the smoke of whose torment ascendeth up forever, and lead them to fountains of living water? May they not thereby save many a soul from death? B. W.

New-York Observer.]

Extract of a letter from a Clergyman.—"Last Sabbath, I preached to my people on the subject of temperance. The audience was uncommonly large, as I had given notice, a week before, of my intention to preach on the subject. It is the first temperance sermon they ever heard. The late pastor, and several members of the church have fallen by intemperance. The church is bleeding copiously from the wounds inflicted by her professed friends. There was much weeping among all classes of people, young and old. A constitution, with a pledge of total abstinence, was presented at the close of the service, and 40 signatures obtained.—*Genius of Temperance.*

SALEM THEATRE BECOME A CHURCH.—This notable building was erected a few years ago, by the extra exertions of a person who kept a tavern in the town of Salem, Mass. This man expecting much increase of bar patronage, by the erection of a theatre near his establishment offered his beautiful garden in the centre of the town, and subscribed $1200 towards the project. This was about five years ago. The arrangements were made and the stock was taken up, and it soon went into operation, and succeeded to admiration. The first year it paid 30 per cent. The second year it began to wane, and the third year it failed in toto, and with it the custom of the tavern whose host was the means of its establishment; and for two years past it has been shut up. We are informed by a gentleman who recently visited Salem, that this school house of vice has been purchased by a Calvinistic church, and is soon to be dedicated to the worship of Almighty God. Thus light is made to come out of darkness, good out of evil, and order out of confusion.—*Am. Revivalist.*

POPERY.

From the Sunday School Journal.

The Pope's Enclytical Letter.

We have seen a French copy of the circular letter of the present Pope, (Gregory XVI.) to his bishops, issued from Rome in September last, and suppose that on many accounts it deserves our notice. As it is often alleged that there have been essential reformations in the opinions and practices of the Roman Catholic church, it is a matter of common importance that the views which emanate from the highest source of authority should be known. It is our desire to keep our readers apprised, not only of all that is encouraging in the spirit of the times, but of all the sources from which an influence is exerted, which in our opinion is calculated to counteract the exertions of evangelical Christians. Whenever we may be called to this duty, we shall endeavour to discharge it in the spirit by which we hope that every department of the great design in which this Journal is co-operating, will be conducted. We feel bound by the principles of the gospel and by the decorum of social life, to abstain from all expressions of personal contempt and judicial denunciation, when referring to the members of any sect, however widely we may believe them to have wandered from the truth. Their condemnation it is not for us to pronounce, and we regard it as positively wrong to postpone all hope of convincing men of their errors—perhaps conscientiously cherished—by exciting and irritating their feelings by ridicule and persecution. At the same time, it is a religious duty to oppose error in all its forms, and to disseminate the truth whenever an opportunity is opened. We regard this as the most successful method of purging away corruption and scattering ignorance.

But to return to the letter. The Pope commences by alluding to the embarrassments of his political government as having prevented him from sooner addressing his clergy in the usual form of a circular. His own views of the present state of the Roman church—throughout Europe, we suppose—are stated with earnestness and boldness. We translate the subjoined passages on this subject, as interesting in this respect.

"We can say with truth, that now is the hour of the power of darkness, to sift the elect like wheat. Yes, the earth is in sorrow and perishes; it is infected by the corruption of its inhabitants, because they have violated the laws, changed the ordinances of the Lord, broken his eternal alliance!

"We speak to you, venerable brethren, of that which you yourselves see, and over which we lament together. It is the triumph of unrestrained wickedness, impudent knowledge, and boundless license. Sacred things are despised, and the majesty of divine worship is decried, profaned, ridiculed by perverse men. The holy doctrines are corrupted, and errors of all kinds are boldly propagated. Neither the sacred laws, nor justice, nor the maxims, nor more venerable rules, are safe from the attacks of the tongues of evil. The chair of the blessed Peter, in which we sit, and where Jesus Christ has laid the foundation of his church, is violently shaken, and the bonds of unity are weakened and broken every day. The divine authority of the church is attacked, its rights are destroyed; it is subjected to earthly considerations, and reduced to a base servitude; it is given up by gross injustice to the hatred of the populace. The obedience due to bishops is set aside, and their rights are trampled under foot. Our academies and gymnasia resound horribly with new and monstrous opinions, which not only sap the Catholic faith secretly and by subterfuges, but openly make public and criminal war upon it; for when youth are corrupted by the maxims and examples of their masters, the injury to religion becomes much greater, and the perversion of morals more entire. Thus when the restraints of religion, by which alone kingdoms can subsist and authority be maintained, are shaken off, we see the progress of the ruin of public order, the downfall of princes, the overturning of all legitimate power. This mass of calamities results chiefly from the combination of those societies into which all that there is in the most criminal sects and heresies, of sacrilege, disgrace, and blasphemy flows as into a sewer, with the mingling of all filth. These evils, venerable brethren, and many others, perhaps still more disgraceful, but which are too numerous to be repeated here, and which you very well know, cause us to feel deep and bitter grief—us whom the zeal of the whole house of God ought particularly to consume, placed, as we are, in the chair of the prince of the apostles."

The Pope calls on the bishops to assist him in keeping the "wild boar of the wood from wasting the vine, and the wolves from destroying the flock;" and declares that their duty in that respect will be performed if, in taking heed to themselves and to their doctrines, they continually bear in mind that "the universal church is shaken by every novelty that prevails," and that, according to St. Agathon, "nothing that has been decreed [by the church] should be retrenched, or changed, or added to; but that it is necessary to preserve the decrees pure, and according to their meaning and language." To secure this, they are recommended to inculcate, with great zeal, "confidence and sincere veneration" for the chair of St. Peter, remembering the words of St. Cyprian, that "he falsely flatters himself that he is in the church [of Christ] who abandons the chair of Peter, on which the church is founded." They are warned against countenancing the interference of any subordinate officers or members of the church in the prerogatives of the chair, and are directed to teach the duty of implicit submission to all the ordinances promulgated by the Pope.

He specifies, as one of the evils of the day, that extensive efforts have been made to abolish clerical celibacy. He speaks also of the abuses of marriage in general, and complains that its sanctity as a sacrament is so little observed. When it is not recognized in this holy character, he thinks it natural that the connexion should be unfortunate.

The letter then refers to a new heresy, which the Pope calls "indifferentism," a term which may be adopted as better than the slang term of "nothingarians," which is sometimes used in this country. The Pope, however, uses it in a more sweeping sense that it is applied among us. He defines it to be the belief that "one can obtain eternal salvation on profession of any faith, provided the personal character of the individual be moral and entirely blameless." He regards this error as so self-evident that it will give the clergy no trouble to repel it.

Such errorists are declared to be necessarily "against Christ," and "consequently, without doubt, will perish eternally, if they do not hold the Catholic faith, and if they do not maintain it entire and inviolable."

From *indifferentism* proceeds that "absurd and erroneous maxim, or rather that raving of delirium, that it is proper to allow to every man liberty of conscience." The way for this notion, the Pontiff thinks, is prepared by the prevalence of the liberty of opinion which is maintained far and wide, to the ruin of civil and religious society. But, says Augustin, "what can sooner be fatal to the soul than liberty of error?" "In fact," continues the letter, "take away all restraint which can keep men in the paths of truth, and the natural inclination to evil will drag them down the precipice; so that we may justly say that the pit of the abyss is open, whence St. John saw the smoke rising and obscuring the heavens, and from which issued forth locusts, which ravaged the earth." From the prevalence of such sentiments result the corruption of youth, contempt of sacred things, "and, in a word, they constitute the most fatal scourge of society," as all history shows that the great cause of the ruin of nations has been "the immoderate freedom of opinions, the liberty of discourse, and the love of novelties." One of its attendant curses is "that fatal license of which we cannot entertain sufficient horror"—the freedom of the press. This new doctrine of permitting men to publish what they please is very different, in the Pope's opinion, from the practice of the apostles, who caused a large number of evil books to be publicly burned. The dissemination of unlicensed books has been the means of shaking the popular attachment to princes, of whom the Scriptures say, "there is no power but of God; he that resisteth the power, resisteth the ordinance of God," &c. The real object of the men who circulate these sentiments is to bring the people into subjection to themselves, under the mask of proclaiming liberty. "To this end were directed the criminal notions and designs of the Vaudois, the Begards, the Wicliffites, and other children of Belial, who were the disgrace of mankind, and who were for their offences so often and so justly anathematized by the apostolic see. Those impostors who are now laboring for the same object only aspire to be able to boast with Luther that they are 'independent of every thing,' and to attain that most easily and expeditiously, they boldly attempt the most criminal enterprises."

"After adverting to the importance of maintaining the connexion of the church with political government, the power of which, he says, is dreaded by the advocates of unbridled liberty, the Pope introduces the following exhortation:

"It is with grief, doubtless, but also with confidence in Him who commands the winds and produces a calm, that we have written all this, venerable brethren, in order, that covering yourselves with the shield of faith, you may strive to contend courageously for the Lord. It is to you especially that it belongs to show yourselves as a rampart against every high thing that exalts itself in opposition to the knowledge of God. Draw the sword of the Spirit, which is the word of God, and let those who hunger after righteousness receive from you the bread of that word. Called to be diligent workmen in the vineyard of the Lord, study and labour to eradicate from the field which is entrusted to you every root of bitterness, to destroy every evil seed, and to raise an abundant harvest of virtues. Embracing in our paternal affection those who devote themselves to the ecclesiastical sciences, and to questions of philosophy, do you earnestly exhort them not to depend imprudently on their own understanding, which will remove them from the path of truth, and draw them into the ways of the impious. Let them remember that God is the "guide of wisdom and the reformer of the wise," and that he cannot cause us to know God without God, who teaches men by his word to know God. It is the part of a presumptuous man, or rather of a fool, to weigh in a human balance the mysteries of the faith which surpass all knowledge, and to trust to reason, which is feeble and weak by the condition of human nature:"

The circular concludes thus:

"But in order that all this may happily take place, let us lift our eyes and hands to the holy Virgin Mary, who alone has destroyed all heresies, and who is the object of our greatest confidence, or rather, who is all the foundation of our hope; since, in the midst of the pressing wants of the flock of the Lord, she implores by her protection a favourable issue to our efforts, our designs, and our measures. We beg earnestly, and by humble appeals, both to Peter, prince of the apostles, and to Paul, his colleague in the apostleship, that you would by an unshaken firmness prevent that any should lay any other foundation than that which God himself has laid. We have then this hope, that Jesus Christ, the author and finisher of our faith, will at length console us for the tribulations which we have suffered on all sides; and we affectionately impart to you, venerable brethren, and to the flocks committed to your charge, the apostolic benediction, the pledge of heavenly aid."

Observance of the Sabbath in England.

Committee of the House of Commons on the observance of the Sabbath.—This committee was appointed some time since to report on this most important subject, and the document which they have presented is one of great interest. They say in the outset that they are under the necessity of "stating that the evidence which has been submitted to them exhibits a systematic and widely spread violation of the Lord's day, which, in their judgment, cannot fail to be highly injurious to the best interests of the people, and which is calculated to bring down upon the country the Divine displeasure." They enumerate among the crying evils of the metropolis especially, *Sunday trading*, the opening of markets, shops, and public tippling-houses, and the slender influence which existing laws have in restraining these evils. They state that such are the habits of society that several kinds of mechanics, are compelled to labour nearly the whole Sabbath. The *bakers* are specially intended in this statement, seven thousand of whom have petitioned Parliament on the subject.

The evils of *Sunday travelling* are stated to be enormous, and call loudly for legislative and public attention. Steam boats and packets, stages and hacks are in motion to as great an extent on the Sabbath as any other day, and even greater in some parts. In view of all these evils (and the enumerations are very extensive in the report) the Committee recommend emendations of the laws on this subject. They however state that while much good may thus be done: their principal reliance is upon the moral support which these laws would receive, as well from the highest authorities of the Church, its Clergy, and Ministers of all denominations, as from the example of the upper classes, the magistracy, and all respectable heads of families; and, it may be added, from the increasing conviction of all classes, derived from experience, of the value of the Day of Rest to themselves.

"The express commandment" say they, "of the Almighty affords the plain and undoubted rule for man's obedience in this as in all other things; and the only question therefore is, in what particular cases should the sanctions and penalties of human laws be added to further and enforce this obedience to the Divine commandment: a question which should be approached with much seriousness of mind, when the obligations of legislators to promote, by all suitable means, the glory of God, and the happiness of those committed to their charge, is duly weighed."

"The objects to be attained by Legislation may be considered to be, first, a solemn and decent outward observance of the Lord's day, as that portion of the week which is set apart by Divine command for public worship; and next, the securing to every member of the community without any exception, and however low his station, the uninterrupted enjoyment of that day of rest which has been in mercy provided for him, and the privilege of employing it, as well in the sacred exercises for which it was ordained, as in the bodily relaxation which is necessary for his well-being, and which, though a secondary end, is nevertheless also of high importance."

Our legislators might learn a useful lesson from this report, and from the feelings evidently at work in the British Parliament on the subject of it.—*Presbyterian.*

Society of Inquiry of Miama University.

Believing it to be the duty of every christian, to be able to give a reason for the hope within him; and as the attention of the church of Christ has been awakened to the perishing condition of our world: As members of that church, feeling an interest in the prospects of the extension of the Redeemer's kingdom we have formed ourselves into an association, the object of which is, to collect all the news relative to the present state and future prospects of Missions.

The leading features of our constitution, are as follows.

1. This society shall be known by the name of the Society of Inquiry of Miami University.

2. The officers of this society shall be a President and Secretary, both of whom shall be elected every four weeks, and shall serve until successors be appointed, although their term of office may have expired.

3. It shall be the duty of the President to call the house to order within five minutes after the appointed time, and open and close the meeting with prayer.

4. The Secretary shall be ex-officio librarian, and shall record all by-laws and resolutions of the society. He shall keep a list of all the members, and occupy the chair in the absence of the President.

5. It shall be the duty of the members of this society, to lecture in alphabetical order, on the condition and prospects of some missionary station; the choice of which—not interfering with selections before made—to be left to the individual.

6. There shall be three lectures delivered at each weekly meeting.

7. It shall be the duty of members appointed at a previous meeting, to read, once a month, essays on the personal duty of becoming a missionary to the heathen.

We have a small library, consisting mostly of a donation from Rev. Mr. Bullard, General Agent A. B. C. F. M. for the Valley of the Mississippi. Persons wishing to assist us in forming a library, will direct their donations to the Society of Inquiry, Oxford, Ohio.

Publishers of religious, and especially missionary news, are respectfully solicited to forward copies of such to the society.

Clergymen and others who wish to correspond, will direct to the Committe of Correspondence of the Society of Inquiry.

Editors of religious papers are requested to give the above an insertion.

D. M. STEWART,
P. H. ROOTS,
J. BROWN. } *Committee of Correspondence.*

A most Disgraceful Business.

We mean the slave trade which is carried on between Maryland and Virginia, and Louisiana, Mississippi and Alabama. We are happy to say, that little of the buying or the selling takes place in East Tennessee; but are sorry to observe, that such an outrage on humanity is permitted to pass without notice by our laws. The route of the negro trader when he travels by land passes through East Tennesse. Men of great Capital, say 50, or 100,000 dollars, are engaged in this inhuman traffic, and carry it on as the regular business of their lives. They have *private jails* in Baltimore, Washington, Norfolk, and near Fredericksburg, Va. Here they incarcerate their victims, till they have collected a sufficient number to form a drove. The men are then chained on each side of a long chain by one arm two and two, till there are 20, and even 70 to one chain. From this they are never loosed till they arrive at their destination.—Many droves consist almost entirely of women and children, who are torn from their relations, and forced to foot it from the shores of the Chesepeake to the banks of the Missi-sippi. A number of carryalls and waggons generally accompany the caravan, and several white men well armed with pistols advance in front or bring up the rear. A drove of 240 lately passed through East Tennesse. They had a great deal of sickness, and one was buried in Knox co.; the next night they interred one in Roan Co., and the next night we heard they buried two on Cumberland mountain. These monsters are objects of general detestation even in slave countries, and no gentleman would feel himself at liberty to keep company with them: yet it is strange that they are tolerated. Louisiana has lately passed a very severe law against this traffic, and it is hoped the other states will follow this example. The policy of Maryland and Virginia in permitting it, is to get rid of a portion of their most vicious population; but to the western states it is a most losing trade, in which immense sums of money are sent out of the country, and a vicious, degraded and miserable population is received in exchange.— *Ct. Observer.*

Unfeeling Father.—A mulatto youth one day called on a respectable gentleman of Baltimore, and, with tears in his eyes, begged for assistance. "My father and mother," says he "are about to sell me to Georgia." "Your father and mother!" replied the gentleman, with surprise, "what right have they to sell you?" "My father," answered the boy, "is a *white man*; Mr. ——, a *merchant* of this place. My mother is a yellow woman. She has had several children by him, all of whom have been sold to Georgia but myself. He is this moment *bargaining* with a slave trader for me." The gentleman promised his assistance, but too late, the bargain was already confirmed. The unfortunate youth was immediately borne off in spite of tears, execrations, and entreaties, hand-cuffed and chained, and driven like a brute to a distant market'—*Greensbourgh, N. C. Patriot.*

Bowery Gambling.—Having heard much of the Bowery Gambling House, I consented to accompany a friend of mine to see one of them. After going through several dark passages, we arrived at—I had liked to have said Hell. We knocked, and were answered with a harsh "come in." We entered—and such a sight—who would believe it?—Here we saw persons of every rank, from the man of profession, down to the apprentice boy, busy at *work*. I paid particular attention to all that passed. A man would come to the table, and lose $8 or 10 a whole week's wages in five minutes!!) A young man lost all his money, he then took off his overcoat and sold it for $2—a coat worth twenty five!! He then commenced again, and in ten minutes he had not a single copper! He went home, and returned with *two linen shirts*, and offered them for sale, but could not find a buyer.

On our way out, we were accosted by a young man a clerk, with "This is a poor place to get money."—He said he had lost $7 that evening, and $5 that day week.

Here is a den of robbers in the main street of this great city; who stand in defiance of the law. Let the City authorities look to it. Something must be done.—The happiness of many families depends on putting down this formidable enemy to the public welfare.—*N. Y. Journal Commerce.*

800 Watchmen are employed in the city of New York.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JANUARY 23, 1833.

To Correspondents.—"Amicus Doctrinæ" will appear in our next paper.

Christian spirit at the South.—A meeting of the Clergy and Laity of different denominations, and from different places, has recently been held at the capitol of North Carolina; at which a preamble and resolutions were unanimously adopted, recommending to the Christian community of that State, that the first Sabbath of every month during the ensuing year, be observed as a season of special prayer to God, "in behalf of our common country, and for all in authority." We think the suggestion a most seasonable and judicious one.

Annual Meeting of the Illinois Sunday School Union.—The 3d Annual Meeting of the Sunday School Union of Illinois, was held at Vandalia, on the 5th of December last. We learn from the statements furnished by the interesting Report rendered at this meeting, that the cause of Sunday School instruction in Illinois, is progressing in a manner well calculated to put to the blush some of her sister states of the west. The work appears to have been carried on during the past year, with a systematic energy and zeal highly creditable to the brethren who are engaged in this noble cause of benevolence.

It appears from the Report, that an agent of the American Union, together with several agents appointed by the Illinois Union, have, by their well directed labors, effected much for the promotion of the cause. The impediments to the prosecution of their labors, however, growing out of the Indian warfare in some parts of the state during the year, prevented the accomplishment of much that would have been otherwise done. In addition to this, the returns from the different schools are said to be very partial and incomplete.

The returns from 47 counties, give an aggregate of 322 schools; comprising 12,582 scholars, and 1,667 teachers. The increase during the year, as appears from these partial returns, is 89 schools, 4,504 scholars, and 435 teachers. The number of scholars reported as hopefully converted during the year, is 247, and of teachers, 38.

An early Sunday School Scholar.—We learn, on the authority of the Sunday School Journal, that there now resides in Berlin, Huron county, Ohio, a gentleman who was a member of the first Sunday School established in England, by Robert Raikes. He is now superintendent of a Sunday School in the town in which he resides.

Commendable Liberality.—We learn from the Temperance Recorder, that the Hon. Stephen Van Rensselaer, of Albany, New York, has furnished, at his own cost, *five thousand* copies of the Temperance Almanac, for gratuitous distribution in that city and county.

A Good Resolve.—We are gratified to learn, that the Female Tract Society, in conjunction with the Young Men's Tract Society of this city, have resolved to place a Tract in every family in this county. Who shall estimate the results of such a measure?

Theological Seminary at Andover, Mass.—We have just seen the annual Catalogue of the officers and students of this flourishing institution, for January, 1833. We learn from it, that there are now at this Seminary 6 Professors and 149 students. Of the students, 4 are resident licentiates, 23 attached to the Senior Class, 70 to the Middle Class, and 52 to the Junior Class.

Theological Seminary at Auburn, N. York.—The Catalogue of this institution for the present month also lies before us. The Auburn Seminary has 3 Professors; and numbers at present, 80 students;—Seniors, 18; Middle Class, 14; and Juniors, 28.

Georgetown College, Ky.—We are informed by "The Cross and Baptist Banner," that the Rev. J. S. Bacon, President of Georgetown College, has withdrawn from the institution. His resignation has been formally tendered to the Board of Trustees. President Bacon has departed for the eastward.

The Reformation:—*A true Tale of the sixteenth century. By the author of the Stanwood Family; or, History of the American Tract Society: and Louisa Ralston; or, What can I do for the Heathen?*

We have examined this little work with singular pleasure, and gleaned from it no inconsiderable degree of information on a subject which should be well understood by every Protestant in the United States. There has existed a criminal degree of apathy among our western and southern population, on the subject of Romanism. We are truly glad to see the interest increasing on this important subject. We are glad to perceive, that many Protestants in the west are beginning to feel, that this has become a practical subject among us; one intimately connected with the best interests of all that is valuable in the Protestant faith. Yet still there is far too much unconcern in this matter. Occupying the peculiar position we do, there is every thing to urge the people of this great valley to obtain correct information concerning the character and tendency of the Roman Catholic religion, and more especially to make themselves acquainted with the means employed, and the effects of the zealous, persevering efforts now making by the adherents of the Roman see, to compass this whole valley with their superstitious rites and mummeries. When danger exists, it is but the part of common prudence to endeavor to ascertain its character, and to use the most efficient means to avert the evils it threatens to inflict. We do not feel disposed to excite premature alarm respecting the energetic and skillful operations of the Roman Catholics in the southern and western parts of our country. We say *premature* alarm,—for if the Romish influence continue to be exerted here for a few more years, as it has been exerted for some years past, apprehensions the most serious may well be entertained. While we deprecate, then, a morbid sensibility on this subject, we say it becomes our Protestant population to have their eyes no longer closed to the dangers that threaten us from the Jesuitical influence that is now pervading a portion of our country which is destined at no very distant day, to give the tone to the morals of this mighty nation.

As in the day of the Apostle, "the mystery of iniquity" is working among us. And because it is yet comparatively silent and unobtrusive, let no one suppose there is no need of alarm. The time has not yet arrived for more undisguised action. The public mind is not yet fully *ripe* for developments which are doubtless yet to take place. But does any one believe, that Romanism as it exists in this country, differs, in its spirit and tendency, from Romanism as it exists in Europe? We hazard nothing when we assert, that *policy* causes the only difference that exists. Less cunning and foresight than has been almost uniformly exhibited by the Jesuits in their operations both in church and state, in all parts of the world, would teach, that were the most repulsive and disgusting features of the Roman Catholic faith to be exhibited too freely before the minds of our American population at the present time, it would at once interpose an effectual barrier to the further progress of their designs. From the constitution of society among us, from the elements of mind with which they have to operate, the adherents of Popery well know, that the accomplishment of their grand designs in the United States must necessarily be a gradual work. They doubtless well understand, that too rapid a development would cause a reaction, which would be most detrimental to their ultimate success.

Let no Protestant who values all that is most precious in our civil or religious institutions, remain indifferent to this subject. Let such a one but cast his eye calmly over the extent of our western and southern territories, and mark the sure effects of the Roman Catholic influence that is already exerted among us. Let him note the rapid multiplication of their seminaries of learning, the increase of Romish ecclesiastics educated in these institutions, and the increase every year in the numbers who arrive from Europe, and above all,—we blush for our intelligent Protestant community while we say it—let him observe how even Protestant professors of religion, in many instances, commit the formation of the minds and morals of their children to the propagators of the Romish delusions, and then fold his arms in apathy if he can. There is a crying sin committed on this subject. Why will any Protestant parent patronize a Roman Catholic seminary of learning, while we have such a profusion of Protestant institutions that possess, in most instances, superior advantages? Many such persons know not what they are doing. Is it wise to foster, in the bosom of our country, institutions whose legitimate tendency is, to sap the foundations of all that we are accustomed to prize most dearly, either in church or state! And does not the spirit of the Roman Catholic religion tend to these results? Let the unhappy history of other nations tell. It is well known to many, that tens of thousands of dollars are annually contributed in Europe to propagate the Romish faith in America. Shall our own Protestant citizens lend their aid to effect such an object as this?

We turn to the little volume before us;—and would most heartily recommend its perusal not only to the youth, but also to the adult portion of our population. It will richly repay a careful examination, especially in the case of those who may not before have attended to the important subject of which it treats. It will be found to contain, in a short compass, the most important matter of several voluminous works, respecting the Roman Catholic religion and the lives and characters of the Reformers. The style of this little volume is chaste and perspicuous; well adapted to the youthful intellect. It consists chiefly, of conversations between *Mrs. Athearn*, a Teacher, and several of her pupils. The dialogues are sprightly, and well supported.

This volume contains 250 pages, 18 mo., and is published by the Massachusetts Sabbath School Union. We will close this notice with a short extract from this interesting little work:

Miss Ellis. But, Mrs. Athearn, does the Pope exercise as absolute power now, as formerly?

Mrs. A. No; it is more than 500 years since the Pope *began* to decline in power; crowned heads have renounced his tyranny, and the pillars of his kingdom totter even to their base. But still he is busy; he is carefully and secretly working in every land, even in this—flattering himself that though foiled once, he shall yet succeed, and striving by the art and wariness of Jesuitical influence, and the powerful support of basely earned treasures extorted from superstitious devotees, to seduce the youthful hope of our country into his deceitful wiles.

Miss Marvin. But you have no fear, Mrs. Athearn?

Mrs. A. For our own New England none at all. The spirit of our forefathers is not yet lethargic quite, and the mass of our population is too enlightened, and has rallied beneath the banner of liberty too long to be easily beguiled by the superstitions and fopperies of Romanism, or tamely to yield themselves slaves to priestcraft and spiritual tyranny. But for our beautiful western valley, sleeping and waking I fear. It remains for the Christians of this generation to decide what moral influence shall be exerted there—whether the banner of Immanuel shall be unfurled on its prairies, and its clustering thousands proclaim allegiance to Jesus, or to the Pope of Rome.

We understand that the above work is for sale at Mr. A. T. Skillman's Book store in this city.

From the New-York Observer.

Plans of the Pope for subjugating America.—A Catholic paper publishes the following extract of a letter, from a student in the college of the Propaganda at Rome. We invite attention particularly to the part which we print in italics. It becomes every day more and more evident that systematic efforts are made to plant in this country, and particularly in the valley of the Mississippi, that religion, which in the old world is the ally and handmaid of despotism. Let the friends of our free institutions awake, and redouble their efforts to preoccupy the ground.

"We are now in the College of Propaganda, sixty-nine in number. Of whom seven are from the United States, four from Nova Scotia, and one from Kingston, Upper Canada. We daily expect two more Maronites, from Mount Libanus in Palestine. I feel pleasure in stating that *one of the principal objects which seems now to employ the thoughts of our distinguished Secretary, is the mission of the United States*, and I hope that before another year passes, there will be two places in the college filled by two students from every diocess in the United States, as I am certain the bishops have only to ask, and they will be granted."

The Rev. Dr. McAuley, pastor of the Presbyterian Church, corner of Twelfth and Walnut streets, Philadelphia, announced to his congregation on Sunday, that he had accepted the call of the Murray-street church, New York.—*Ib.*

Kentucky Legislature.

The Senate of this State have by a unanimous vote confirmed the nomination of Lewis Sanders, Jr. to be Secretary of State.

The nomination of Armstead H. Churchill to be Judge of the Jefferson and Oldham Circuit, was rejected on Monday last by a vote of 18 to 13.

The Louisville Bank Bill has passed the House of Representatives by a majority of 12 votes—doubtful in the Senate.

The bill pledging the credit of this State for a loan of $150,000 to the "Lexington and Ohio Rail Road Co." has failed in the House of Representatives, by a vote of 50 to 40.

Mr. Southgate has introduced a bill which has passed to a second reading, for the establishment of a Bank with a capital of three millions—one million to be taken by the State.

Mr. B. S. Morris has introduced and had passed in the H. of R. a resolution instructing the Committee on "Education to enquire whether a law ought not to be passed legalizing the study of Anatomy."—*Ky. Gaz.*

Resolutions approbatory of the principles contained in the Proclamation of the President of the United States, relative to South Carolina nullification, have been adopted, with directions that a copy be transmitted by the Governor of Kentucky, to the Governor of South Carolina, to the President of the United States and to each of our senators and representatives in Congress.

A bill for the erection of a bridge across the Ohio River, above the mouth of Licking River, is in progress and will perhaps become a law—Also a bill incorporating a Licking River navigation company.—*Cross & Banner.*

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port London papers have been received to the 4th of December.

The latest accounts from Antwerp are to the afternoon of Saturday the 1st of December. At that time the French army had nearly completed ten batteries, and it was expected, would open their fire on the citadel the next day. They had met with very little interruption from the fire of the Dutch garrison.

On the 30th of Nov. a formal summons was made in the name of France and England, by Marshal Gerard, Commander-in-chief of the French army, to Gen. Chasse, Commander of the Citadel of Antwerp, to surrender that fortress; to which, it is said, General Chasse replied, "Tell the Marshal that I shall bury myself under the ruins of the Citadel."

Marshal Gerard endeavored to obtain a stipulation that the city of Antwerp should not be injured, but General Chasse would make no promise. The city had consequently been abandoned by its inhabitants—the streets were completely empty.

The French force before Antwerp is stated at 48,000 infantry and 10,000 cavalry, with 80 field pieces.

The King of France was shot at on his way to the Chamber of Deputies, to open the legislative session on the 19th of November. The ball missed him, and grazed the hat of an officer of the National Guards, who was near him in the procession. The culprit escaped in the crowd.

With respect to the question of general war in Europe, the friends of peace take much encouragement from the following remark of Marshal Soult, at the opening of the French Chambers. In allusion to the collection of a large Prussian force on the Rhine, he says: "There is nothing in these movements to alarm the most suspicious policy. They are measures which the most ordinary caution would counsel to every people in such a case; and we have opposed to them on our part measures of the same kind, which establish in our means of observation the most perfect and satisfactory balance. They ought to be regarded therefore, rather as the guarantees of peace than the eventual menaces of war."

In Portugal, the affairs of Don Pedro have taken an unfavorable turn. Don Miguel has erected batteries near the mouth of the Douro, which command the entrance of the river, and cut off all communication with Oporto by water. A transport from Great Britain, with 40 horses for Don Pedro, has been compelled to return to Portsmouth. It was reported that several brilliant and successful sorties had been made by Don Pedro's troops, but it is evident that on the whole they had not been of much benefit to him.

Col. Hodges had retired in disgust from the command of Don Pedro's army, and at the last dates was in London.

Accounts in London from Alexandria to the 10th Sept. state that the negotiations between the Soltan and Mehemet Ali, Pacha of Egypt, had been broken off by the former refusing to agree to the terms of his ambitious vassal.

SUMMARY.

South Carolina.—The Union Party in South Carolina, in order to test the public sentiment of the State, in relation to the nullification ordinance and acts, have resolved to offer candidates for Congress in every district in the State at the ensuing election.

Nullification.—A Charleston correspondent of the New York Courier says: "There is a rumour afloat to-day, that Governor Hayne intends calling an extra session of the legislature to postpone the operation of the Nullification ordinance for one year. The Virginia resolutions have had a powerful effect here. All parties wish an amicable adjustment of the present difficulties, and business men seem to have a renewed confidence, and are carrying on a brisk and profitable business."

The Hon. J. C. Calhoun has appeared in the U. S. Senate, and been qualified as a member from South Carolina, having first resigned the Vice Presidency.

The Duchess de Berri.—Since the capture of this lady, Chateaubriand and Hyde de Neuville, have, with the characteristic gallantry of the French, made a pressing tender of their services as counsel in her anticipated trial. It is not very probable that she will be capitally punished.

Carolina Ferdinanda Louisa, daughter of Francis 1, King of the two Sicilies, now the Duchess de Berri, is the neice of the present Queen of France and sister to the Queen of Spain. She was married in 1816 to Charles Ferdinand, the second son of Charles X. and before his assassination by Louvel in 1820, the heir presumptive to the throne of France. The Duchess has recently been trying to revolutionize France, in favor of her son Henry (Charles Ferdinand Marie Dieudonne) Duke of Bordeaux, who was born in September, 1820, after his father's death. Charles X. abdicated at the Revolution in July, 1830, in favor of this youth, calling him King Henry V.—The arrest of the Duchess de Berri is in consequence of her revolutionary movements within the past year. —*Cincinnati Chronicle.*

Holt's House, is a new Hotel, just thrown open in the city of New York. It is built of white marble, is seven stories high, with a walk and observatory on the roof, and contains one hundred and sixty-five well lighted and pleasant rooms, all elegantly furnished. The head waiter is a small steam engine of 12 horse power. He pumps the water, hoists the pendant cupboards from the basement to the topmost story, turns the spit and if need, helps the inmates to bed. The New York Journal of Commerce says,

"To cap this whole establishment, there is connected with it, a story of successful Female Industry, which surpasses all that men have done about it.—Mrs. Holt, the wife of the proprietor, a lady over fifty years of age, within the last six years, in addition to the cares of a large establishment, has made up with her own hands 1500 towels, 400 pairs of sheets, 400 pairs of pillow cases, all ruffled or pointed, 250 bed ticks, and 300 patchwork bed quilts of ample dimensions, and several of them entirely composed of pieces not larger than a two shilling bit. The whole house is furnished with these things by her handy work.—Surely a man with such a wife, may well build his house of marble and fill it with luxuries."—*Ib.*

Louisville and Portland Canal.—During the year 1832, there passed through the Louisville and Portland Canal, 453 steam boats, 13 keel boats, and 166 flat boats, making a total of 632, the aggregate tonnage of which was 70,109.

Commerce of Louisville.—During the year 1832 there were 39175 coils of Bale Rope, 49380 pieces of Bagging, 2158 packages of China and Earthenware 20813 bags of Coffee, 5793 bales of Cotton, 67658 bls. of flour, 23487 hides, 88 tons of iron, 403 tons of lead, 13923 bls. of Mackerel, 6369 bls. Molasses, 11803 kegs of nails, 32936 bls. of Salt, 24363 bags Turk Island Salt, 7297 hhds. Sugar, 5203 bls. loaf Sugar; 2672 boxes tin Plate.

The total number of steam boat arrivals in the Port of Louisville, during the year 1832 is 1450.—*Ib.*

Commercial Bank of Cincinnati.—The act authorizing an increase of the capital stock of this institution, to one million of dollars, has become a law. The additional shares to be subscribed and paid within one year.—*Ib.*

Georgia Lottery Gambling.—The House of Representatives in Georgia on the 3d ult. agreed to an article of impeachment against Shadrach Bogan, one of the Commissioners of the Gold and Land Lottery, for fraudulently procuring the drawing of valuable prizes in favor of individuals in whose success he had acquired a pecuniary interest. The Augusta Courier has the following notice of the acts of the case, as far as they have been developed.—*N. Y. Obs.*

"Bogan, the Commissioner of the Lottery charged with fraud in the drawing, has been arrested and arraigned before the Senate. The House of Representatives have appointed a committee to prepare charges of impeachment, and conduct the trial before that body. The Senate ordered him to give bail, himself in $5000 and two sureties in $1500 each.

The Committee have reported a set of Resolutions to the House of Representatives, and unanimously agreed to, charging Shadrach Bogan, one of the Commissioners, with having perpetrated one of the most stupendous frauds ever practised upon any community.

Bogan has drawn the town of New Eschota, Ridge's fine house and plantation, for which $15,000 are offered—two of the most valuable ferries in the nation, some of the best stands for business, some valuable gold mines—and no doubt can possibly exist but that all the most valuable gold lots would have been drawn to some of his chances."

A communication in the Boston Courier announces that "the contemplated fund of $50,000 has been all subscribed to Amherst College, *within the present year* [1832]—thus giving it ample means to pay all its debts, and probably sufficient to erect a new College building, which is greatly wanted for its greatly increased students, who now outnumber those in any College in our land, Yale College only excepted."

Rev. Dr. Matthews, pastor of the Dutch Reformed Church in Exchange Place, stated in his Thanksgiving sermon, two or three weeks since, in reviewing the events of the past year, that there had not been a single death by Cholera either in his church or congregation.

Munificent Bequest.—Miss Margaret Tucker, recently deceased, daughter of the late Beza Tucker, Esq. has bequeathed the sum of Twenty Thousand Dollars to the city of Boston, in trust for the support of a High School for Young Ladies.

Singular series of changes.—Rev. David Root, former pastor of the Second Presbyterian Church, Cincinnati, has received a unanimous call to become the pastor of the First Congregational Church and Society in Dover, N. H. If he should accept the call, a singular series of changes in ministerial location would be formed; Mr. Winslow, their former pastor, having succeeded Dr. Beecher in Boston; Dr. Beecher, Mr. Root, in Cincinnati; and now Mr. Root succeeds Mr. Winslow in Dover.

A meeting of the friends of the American Bible Society, was held in New York, on the 3d inst., when a subscription was taken up in aid of its funds, amounting to 2,400 dollars.

Drunkenness in New-York.—Eigty three cases of confirmed drunkenness were this week brought before the police for punishment, it being ascertained that three-fourths at least, of all the crimes that are perpetrated in the city, owe their origin to this demoralizing cause.—*N. Y. Journal and Advocate.*

During the present year, up to the 15th inst. there were 653 commitments to the Boston House of Correction—of these four hundred and fifty-three *were common drunkards!*

The Red Sea.—The water of the Red Sea is so very clear, that Mr. Buckingham read on the wooden stock of an anchor the name of the ship at the depth of 25 fathoms (150 feet.)—*Mirror.*

An analysis of the Port Wine of the shops, shows the following formula of preparation:—Spirits of wine, three ounces; cider, four teen ounces; sugar one and a half ounce; alum, two scruples; tartaric acid, one scruple; strong decoction of logwood, four ounces.

MARRIED—On the 15th inst. by the Rev. N. H. Hall, Dr. Churchill J. Blackburn, of Scott county, to Miss Sarah, daughter of Oliver Keen, Esq. of this city.

On the 15th, by the same, Mr. Charles Robertson to Priscilla, daughter of Mrs. Susan Fleming all of this county.

On the 8th of January, 1833, by the Rev. Charles Stewart, Mr. David Logan, to Miss Sarah L. Frazer, all of Fayette County, Ky.

DIED,—At Louisville, on Friday last, Mr. James W. Palmer, bookseller, formerly of this city.

At the same place, on Thursday last, Mrs. Mary Foster, formerly a resident of this city, in the 79th year of her age.

For the Western Luminary.

The undersigned acknowledges, with gratitude, the receipt of $50, from the Ladies of his church and congregation, as a New Year's Gift, to constitute him a Life Director of the American Tract Society. While he assures them of the high gratification he feels in receiving this mark of esteem and growing attachment to their pastor; he is still more delighted at the evidence it furnishes of their attachment to his Master's cause, and of their willingness to make sacrifices for the conversion of the world. May the bread, which they scatter upon the waters feed many a famishing soul, and be gathered by them again after many days, having increased a hundred fold.

E. N. SAWTELL.

Louisville, Jan. 14, 1833.

New Sabbath School Books.

FOR sale at SKILLMAN'S Book Store, an assortment of new Sabbath School Books. Those who purchase for S. S. Libraries are entitled to 20 per cent discount on the retail prices. Also, for sale at the same place, the RELIGIOUS SOUVENIR for 1833. Likewise a general assortment of Theological, Medical, Law, and School Books of every description.

Lexington, Jan. 23, 1833.—29-tf.

DR. WM. PAWLING,

RECENTLY from Harrodsburgh, Ky. wishes to inform the citizens of Lexington and its vicinity, that he has fixed his residence in this city, where he will practice in the various departments of his profession. Office three doors below Norton's Apothecary Shop, between Main and Market Streets. Residence, Maj. Brooks's.

Lexington, Jan. 16th, 1833.—29-4t.*

Election of City Officers.

THE Mayor and Board of Councilmen of the City of Lexington, will meet at the Council Chamber on SATURDAY the 26th inst. at 3 o'clock, P. M. for the purpose of electing a Clerk of the City, a City Attorney, a City Printer, a Marshal, a Collector, a Treasurer, an Assessor and Assistant Assessor, four Night Watchmen, a Clerk of the Market and two Weighers of the same, an Inspector of Weighs and Measures, and a Keeper of the Grave Yard. Candidates will leave their names with the Clerk. Applications for

LICENCES

For Taverns, Coffee Houses, Confectionaries, Victualling Houses, Porter Houses, Retailers and Porters, must be made to the meeting of the Council on the first Thursday in February next; and

LICENCES

For Hacks, Wagons, Carts, Dearborns and Gigs, must be renewed at the same time.

By order of the Board.

Attest. H. I. BODLEY.

January 16, 1833.—23-2w.

DEPOSITORY

OF AMERICAN SUNDAY SCHOOL UNION,

At Danville, Ky.

THE subscriber has received a new and full assortment of S. S. Books, which will be sold to ALL *Sunday Schools* at the usual discount of 20 per cent.

JOSEPH HUBER, *S. S. Dep'y.*

Danville, Jan. 9th, 1833.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE high reputation which this distinguished medicine has obtained in the United States cannot be more clearly exemplified than by stating the fact that the Agent for Ohio, who resided last year at Cincinnati, sold upwards of $20,000 worth during the last 12 months. This medicine being composed only of vegetable matter, and warranted on oath as not containing one particle of mercurial or other mineral substance, is though entirely effective in its operation. The blood constitutes the life of man, and upon the purity of this vital source depends the health and happiness we are to enjoy in this world. The HYGEIAN MEDICINE has never failed if duly persevered in, and innumerable are the cures it has effected in consumptions, cholera morbus, inflammations internal or external, dyspepsia, fevers, ague, indigestion, [illegible] and nervous affections, all diseases of the liver, yellow [illegible], rheumatism, lumbago, tic-doloreux, dropsy, St. V[illegible], epilepsy, apoplexy, paralysis and palsy, feminine [illegible]undice, scarlet fever, asthma, gravel, piles, strictures, [illegible]rofula, and all cutaneous diseases.—A book recording many extraordinary cases of cure, can be referred to where this medicine is left for sale, at the store of Messrs. TILFORD & ANDERSON, Lexington Kentucky.

☞ Advice will be given *gratis*, by Mr. WHITE, Agent for Kentucky, and resident at Mr. Stedman's Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions.

Lex January 9—27-tf.

Valuable Property for Sale.

THE Subscriber wishes to sell a new, convenient and well finished house and lot pleasantly situated in the flourishing Village of South-Hanover, Indiana, one mile from the Ohio River, and within a few rods of the Seminary. It would be a pleasant family residence for a gentleman, who has a family to educate; or suitable for a House of Entertainment and Boarding, which is much needed. The flourishing condition of the Collegiate and Theological Institution, and of the Village, makes this a most desirable situation to any person, who is a friend to science, morality and religion.

The terms will be moderate and possession given the 1st of April next.

For further particulars enquire of Mr. T. T. Skillman, Lexington, Ky. or to the subscriber on the premises. T. H. BROWN.

South-Hanover, Indiana, Nov. [illegible] 1832—[illegible]m.

MERCHANT TAILORS'

FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON,

ARE just receiving from New-York and Philadelphia, a new and splendid assortment of

FALL AND WINTER GOODS,

AMONG WHICH ARE,

Cloths, Cassimeres and Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear:—Also a beautiful assortment of Gloves, Cravats, Stocks, Suspenders, Socks, Shirt Buttons, Collars, fine ready made Linen, Flannel and Cotton Shirts and Drawers; Shirt Buttons, Guard Chains, Cloak Cords, Fur Collars, and many other articles. A few ready made Cloaks, Vests and Pantaloons of the best quality.

We return our thanks to our customers and the public, for their liberal patronage, and solicit them to call and examine for themselves. Our work shall be done in a style not inferior to any in the U. States. All orders from a distance will be gratefully received and promptly attended to.

Latest Fashions just received.

Employers wishing A. F. Sagüez's patent system of cutting from New-York, can obtain it, as we are his agents; or a full report of fashions, in figures and drawings quarterly.

October 31, 1832. 18--f.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesal or retail.

N. B. First quality Buck skins for sale, suitable for Printer's Ball covers, and gentlemen's riding drawers.

Lexington, November 30, 1831. 22-tf.

TEMPERANCE HERALD

OF THE MISSISSIPPI VALLEY.

A newspaper, with the above title, is published at Lexington, Kentucky, by the subscriber. As intimated by its title, the Herald is devoted to the cause of Temperance. The present time furnishes a favorable opportunity for persons to subscribe for the work, as the second volume has just commenced, in an enlarged form.

At the late Annual Meeting of the Kentucky State Temperance Society, the following minute was unanimously adopted.—

"Subscriptions to periodical publications should be encouraged, and their circulation promoted. "The Temperance Herald of the Mississippi Valley," a monthly paper, published at Lexington, by Thomas T. Skillman, in the opinion of your committee, is eminently adapted to the object, and they recommend it to the patronage of all the friends of Temperance."

TERMS.

The Temperance Herald is published once a month on a super-royal sheet, at the very low prices: For a single copy, fifty cents; for twelve copies, $5 per year; for 100 copies, $36 per year; for 500 copies, $150 per year.

☞ In all cases, payments are to be made in advance. THOMAS T. SKILLMAN.

POETRY.

THE CHILDREN'S CHOICE.

The following beautiful lines are extracted from the Pearl, for 1833, written by Mrs. GILMAN, of Charleston, S. C.:—

JOHN.

I mean to be a soldier,
With uniform quite new,
I wish they'd let me have a drum,
And be a captain too;
I would go amid the battle,
With my broad sword in my hand,
And hear the cannon rattle,
And the music all so grand.

MOTHER.

My son! my son! what if that sword
Should strike a noble heart,
And bid some loving father
From his little ones depart!
What comfort would your waving plumes
And brilliant dress bestow,
When you thought upon his widow's tears,
And her orphan's cry of wo!

WILLIAM.

I mean to be a President,
And rule each rising state,
And hold my levees once a week,
For all the gay and great;
I'll be a King, except a crown,
For that they won't allow,
And I'll find out what the tariff is,
That puzzles me so now.

MOTHER.

My son! my son! the cares of state
Are thorns upon the breast,
That ever pierce the good man's heart,
And rob him of his rest;
The great and gay to him appear
As trifling as the dust;
For he knows how little they are worth,
How faithless is their trust.

LOUISA.

I mean to be a cottage girl,
And sit behind a rill,
And morn and eve my pitcher there
With purest water fill:
And I'll train a lovely woodbine,
Around my cottage door,
And welcome to my winter hearth
The wandering and the poor.

MOTHER.

Louisa, dear, an humble mind
'Tis beautiful to see;
And you shall never hear a word
To check that mind from me:
But, ah! remember, pride may dwell
Beneath the woodbine's shade,
And discontent, a sullen guest,
The cottage hearth invade.

CAROLINE.

I will be gay and courtly,
And dance away the hours,
Music and sport and joy shall dwell
Beneath my fairy bowers.
No heart shall ache with sadness
Within my laughing hall;
But the note of love and gladness
Re-echo to my call.

MOTHER.

O! children! sad it makes my soul,
To hear your playful strain;
I cannot bear to chill your youth
With images of pain:
Yet humbly take what God bestows,
And, like his own fair flowers,
Look up in sunshine with a smile,
And gently bend in showers.

RELIGION.

Like snow that falls where waters glide,
Earth's pleasures melt away;
They float on time's resistless tide,
And cold are while they stay.
But joys that from Religion flow,
Like stars that gild the night,
Amid the darkest gloom of wo,
Shine forth with sweetest light.

Religion's way, no clouds obscure;
But o'er the Christian's soul
It sheds a radiance calm and pure,
Though tempests round him roll.—
His heart may break 'neath sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they're broke,
That ray will light it still.

MISCELLANY.

Mariette Guyon.

From an Abstract of the Memoirs of Felix Neff, in the Sunday School Journal.

One day Neff met at Palons, a little shepherdess, of twelve or thirteen years of age, whose air and language struck him with surprise. In answer to his inquires about her, he was told that her name was Mariette Guyon, and that she lived in the adjacent hamlet of Punayer, with her grandfather and grandmother, who were Roman Catholics: that she had expressed great anxiety to be instructed in the true principles of the gospel, and that they could not attribute this desire merely to human influence, and to the persuasions of Protestant acquaintances, for she was not permitted to associate with Protestants. He asked the child if she read. She burst into tears, and said; "Oh! if they would only let me come here to the Sunday School, I should soon learn, but they tell me I already know too much." The pastor's interest was further excited by learning that what little she knew of the difference between the religion of the two churches was picked up by accident, and by stealthy conversation with the converts of the neighborhood.

After this short interview with the poor girl, he remained some time without hearing any thing more of her. In the interval she was deprived of all regular means of improvement, but her zeal made her find out a very ingenious expedient.—She often kept her flock near a very rocky path which descended to the valley of Fresseniere, and when she saw a peasant pass, she would accost him in her patois, and ask, "Where do you come from?" If he named a Catholic village, she said no more, and let him pass on. If he came from a Protestant hamlet, she approached him, and put questions to him,* and if he displayed any zeal, and knowledge of the gospel, she would keep him as long as he would good-naturedly remain, and treasure up all she heard from his lips. At other times she would make friends with Protestant children, who were watching their sheep or goats near her, and would beg them to bring their Testaments and read and translate to her. This went on until she saw that she was watched by some of the Roman Catholics, and was obliged to be more cautious. During the long and rigorous winter, which followed after Neff first saw her, the mountains were buried in snow, and the people could not go out of their villages, therefore Mariette had no intercourse with those whose conversation she so much desired to cultivate. Notwithstanding, her faith was strengthened and her mind enlightened, and on the return of spring she positively refused to go to mass. In vain they attempted to force her by ill usage. Her father was then appealed to, and first tried rigorous means, and then persuasion, to engage her to declare from whence she obtained what he called "these new ideas." She persisted in declaring that God alone had first put these things in her heart, and expressed herself with so much meekness and solemnity, in explanation of the motives by which she was actuated, that her father felt constrained to say to those who urged him to exert his authority, "Who am I, to oppose myself to God?" But he left her still under the care of her grandfather and grandmother, who continued to ill-treat her although without success.

The pastor shall now tell the continuation of the story himself. "Sometime after I had learned all these particulars, I was going to Palons, accompanied by a young man, and Madeleine Pellegrine, a most humble and zealous disciple of Jesus Christ. Whilst stopping near the bridge and cascade of Rimasse, which precipitates itself into a deep abyss, we saw a flock of lambs, which appeared to be hastily driven toward us by a young shepherdess. It was Mariette, who had recognized us from a distance, and who ran up to us breathless with joy. She expressed in language which it is impossible to describe, how happy she was at meeting me. I requested Madeleine to watch the flock while I conversed with Mariette. She thanked me with affectionate earnestness for the visit I had made to her father in her behalf. She spoke of what she had suffered for the gospel, in a manner so Christian and so touching, that I could hardly believe my ears, knowing that the poor child did not know even a letter in the alphabet. 'It is this,' said she, 'that gives me pain; the evil spirit tempts me, by insinuating that I resist in vain, and that I am too young and feeble to persevere: but when I suffer most, then the good God supports me, and I fear nothing. They want me to make the sign of the cross; they wish to drag me to mass, and because I refuse, they beat me; and when they have beaten me for the name of Jesus Christ, and see that I do not cry, but rejoice in his name, then they become furious, and beat me still more; but were they to kill me, I would not cry, since the good God strengthens me." She uttered many things equally affecting. When she left me she went to join another young shepherdess, a Protestant, with whom she oftentimes kept her flock, and who attended the Sunday-school for both of them, for she repeated to Mariette verses from the Psalms, and passages from the New Testament, which she had learnt there. A short time afterwards, I held a social meeting near Punayer, which Mariette attended; it was the first time she had ever been present at Protestant worship. She blessed God, who had inspired her with the courage to do so, and appeared most attentive to the sermon and the prayers, which were in French, though probably she was unable to comprehend more than a small part of the service, not understanding any language but the mountain patois. Not daring to return to Punayer, after this, she went to her father, and confessed to him all that had occurred: he received her kindly, and took her back to her grandfather and grandmother, and strenuously forbade them to ill-treat her for her religious opinions. This was something gained, but not sufficient for her; she earnestly entreated him to allow her to attend public worship; her constant prayer during the week was, that God would dispose her father to grant her permission. Her prayers were heard, and the Sunday following, we had the joy of seeing her come to our temple at Violins, a long way from her home. She was received with every demonstration of joy, and a poor man of Minsas, who had married an aunt of her's, promised to take her to his own house, if they would trust her with him, during the winter, and that he would there teach her to read, and instruct her more perfectly in the truths of the gospel."

Mariette's perseverance triumphed over the prejudices of her family. She was permitted to receive instruction, and to attend the public services of the Protestant church, and her singular history having reached the ears of some friends at Mens, they begged her father to be allowed to take charge of her, and her education was conducted under auspices which give us every reason to believe, that she is now a bright ornament of the community whose faith she thus embraced from the strongest conviction of its purity. H.

*Literally did this child obey the divine precept, "stand ye in the paths and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah vi. 16.

Unpromising Children.

Those who are engaged in the instruction of the young may be encouraged by reflecting, that children who are the least promising, sometimes turn out well: and God gives the blessing when and where it is least expected. Mr. Bosworth, in his excellent sermon for the S. School Society, mentioned the case of a young man, who, when a boy in the Sunday School in this town, was almost considered to be hopeless of improvement, but whom he afterwards met in London, having become a decidedly religious character. He was then actively engaged in Sunday School teaching, and afterwards died in the faith of Christ, bearing a grateful testimony to the value of those instructions he had received in his earliest years. The celebrated Isaac Barrow forms a signal instance of the change which sometimes takes place in after life, frustrating those prophecies of evil which we are so prone to frame, from unfathomable indications in childhood. He was fond of fighting, and setting his play fellows to fight; he was totally regardless of his book, and altogether a boy of such uncomfortable promise, as to make his father devoutly wish, "that if it should please God to take away any of his children, it might be his son Isaac." Yet so short-sighted are human fears, as well as human hopes! By God's blessing on the early discipline of his mind, he grew up in temper fit to win all hearts; in science fit to fill with honor the mathematical chair in which Newton afterwards succeeded him; in learning fit to stand in the very foremost rank amongst the most profound and universal scholars of this country! and became also a distinguished advocate of that religion, the influences of which he so eminently illustrated, That excellent and devoted clergyman, Mr. Cecil, referred with singular humility and candor to his own case, in illustration of the blessing with which God crowns, in after life, the prayerful and assiduous efforts of Christian parents for the religious welfare of their children. Before one of the largest and most intelligent auditories in the metropolis, he said, "And I must also tell you, as a public witness for God and his truth, that you should never despair. No distressed woman ever hoped more against hope than the mother of your preacher: but she prayed, and while she prayed, she waited patiently, and put her trust in an Omnipotent arm. She not only prayed, but she instructed his mind, and then waited God's season; and she lived long enough to hear that her child *preached that Gospel which he once despised*, and she said, "Now, Lord, lettest thou thy servant depart in peace."

Mr. Cecil, speaking of the influence of the parental character, observes from his own experience, "Where parental influence does not convert, it hampers. It hangs on the wheels of evil. I had a pious mother who dropped things in my way. I could never rid myself of them. But in the exercise of this influence, there are two leading dangers to be avoided. Excess of *severity* is one danger. My mother, on the contrary, would talk to me, and weep as she talked. I flew out of the house with an oath; but wept too when I got into the street. Sympathy is the powerful engine of a mother. I was desperate; I would go on board a privateer. But there are soft moments to such desperadoes. God does not at once abandon them to themselves. There are times when the man says, I should be glad to return; but I should not like to meet that face; if he has been treated with severity. Yet excess of *laxity* is another danger. The case of Eli affords a serious warning on this subject. Instead of his mild expostulation on the flagrant wickedness of his sons, "Nay, my sons, it is no good report that I hear," he ought to have exercised his authority as a parent and a magistrate, in restraining and punishing their crimes."—*English Paper.*

Early Rising.—An Extract.

How much precious time is consumed by the lazy, slumbering monster, Sloth! How many golden hours are wasted, upon the downy pillow! Late rising is the enemy of piety, of knowledge, of health, and affluence; and the cause of ignorance, irreligion and poverty. Shall religion, wisdom, benevolence, be found knocking at your chamber door, morning after morning, exclaiming, "Awake, thou that sleepest, and arise?" and receive no other answer, than "a little more sleep and a little more slumber." A habit of early rising has, in many cases, been a fortune to the pocket, and, in many more a fortune to the mind. Reckoning that a day consists of ten hours active employment, the difference of life between an individual who rises at six o'clock, and another who rises at eight, is, in the term of sixty years, no less than equal to twelve years, and those the best years of a man's existence. There is in this calculation that which proves late rising not only to be a loss, but a crime It is so much deducted from a man's existence, and actually given to his grave.

Many of the most distinguished characters in the literary world owe their eminence to early rising. It is recorded of Buffon, the celebrated natural historian, that wishing to acquire the habit of early rising, both from his love of knowledge and of fame, he promised his servant half a crown for every morning on which he should prevail upon him to leave his bed by a given time. The servant went most resolutely to work, under a commission that authorized him to drag Buffon, if necessary, out of bed; and in spite of threats and ill usage, which he often had to endure from his somnolent master, succeeded in getting him from his chamber by the stipulated hour. And Buffon informs us, that to the unwearied perseverance of his servant, the world is indebted for his work on Natural History.

It is a most injurious practice to invert the order of nature, and sit up late instead of rising early. Nocturnal studies rapidly undermine the strongest constitution. Dr. Owen, a name dear to all who love sterling piety and profound theological learning, used to say, when suffering through his excessive application to study, "That he would gladly give up all the knowledge he had acquired after ten o'clock at night, if he could recover all the strength he had lost by studies carried on after that hour."

It is a very common error in the eloquence of the present day, that by the use of epithets and figures of speech, combined with abstract nouns, the address of the speaker is made more to the imagination than to the heart. Delightful emotions are awakened. We are pleased and entertained, but not overpowered and subdued, The difference between this species of eloquence, and that which comes to us with the direct force of powerful feeling, may be exemplified by the lambent lightning which plays over a cloud in a summer's evening, compared with the flaming bolt which "rives the gnarled and unwedgeable oak."—*Dr. J. H. Rice.*

SPONTANEOUS COMBUSTION OF DRUNKARDS.

The Spontaneous combustion of drunkards is a fact well established in medical science. The following are among numerous instances which have been related by eminent physicians and others.

Dr. Peter Schofield, in a late address delivered at the formation of a Temperance Society in the township of Bastard, in the district of Johnstown, in the province of Upper Canada, states a case of spontaneous combustion which occurred in his practice. "It is well authenticated," says the Doctor, "that many habitual drinkers of ardent spirits are brought to their end by what is called "spontaneous combustion." By spontaneous combustion I mean when a person takes fire by an electric shock, and burns up without any external application, Trotter mentions several such instances. One happened under my own observation. It was the case of a young man about twenty-five years old; he had been a habitual drinker for many years. I saw him about 9 o'clock in the evening on which it happened. He was then as usual, not drunk, but in liquor. About 11 the same evening I was called to see him. I found him literally roasted from the crown of his head to the soles of his feet. He was found in a blacksmith's shop, just across the way from where he had been. The owner, all of a sudden, discovered an extensive light in his shop, as though the whole building was in one general flame. He ran with the greatest precipitancy, and on flinging open the door, discovered a man standing erect in the midst of a widely extended silver blaze, bearing, as he described it, exactly the appearance of the wick of a burning candle in the midst of its own flame. He seized him by the shoulder and jerked him to the door, upon which the flame was instantly extinguished.

"There was no fire in the shop, neither was there any possibility of fire having been communicated to him from any external source, It was purely a case of spontaneous ignition. A general sloughing soon come on, and his flesh was consumed, or removed in the dressing, leaving the bones and a few of the larger blood vessels standing.—The blood nevertheless, rallied around the heart and maintained the vital spark until the thirteenth day, when he died, not only the most loathsome, ill-featured, and dreadful picture that ever was presented to human view; but his shrieks, his cries, lamentations, were enough to read a heart of adamant. He complained of no pain of body; his flesh was gone. He said he was suffering the torments of hell; that he was just upon its threshhold, and should soon enter its dismal caverns; and in this frame of mind gave up the ghost. O, the death of a drunkard! Well it may be said to beggar all description. I have seen other drunkards die, but never in a manner so awful and affecting. They usually go off senseless and stupid, as it regards a future state!"—*Kingston Gaz.*

War.

The character and achievements of the warrior, have ever been the favorite themes of the historian's narrative, and the poet's song. The sufferings of the wounded are lost in the animated description of the pomp of battle; the tears of the widow and the orphan are unnoticed in the enumeration of its ideal glories. All the powers of language, and every embellishment of style, have been lavished to immortalize the soldier's fame—to veil the hideous deformity of war—to give perpetuity to deeds of destruction—and to transform the destroyer of man into the most exalted of the human race. War is represented as the field on which the noblest energies of man are displayed; but to form a just conception of its nature, we must view it in its characteristic abominations, not through the delusive medium by which it is invested with an alluring and baneful splendor. The sensation created by the atrocities of *one* midnight assassin, is shocking; but when the intelligence is received of the untimely death of thousands, far different is the feeling. The injury sustained by the vanquished, will be found to regulate the demonstrations of public joy. If they have lost their thousands, it will call forth general congratulation; if tens of thousands have perished in the fight, it will kindle a transport of delirious exultation.—But to rejoice in the calamities of our fellow men, must surely be inhuman; it must tend to vitiate the understanding, and to render the heart callous to the finest feelings of humanity.—*Horrors of War.*

Some have thought all means lawful to compass that which is necessary; whereas the true logic is, that the thing desired is not necessary, if the ways are unlawful, which are proposed to bring it to pass.—*Clarendon.*

A writing machine is said to have been invented in Germany, by means of which the most rapid speech may be written down as fast as delivered.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicons—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Liekquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10 1832.—15-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post Office.

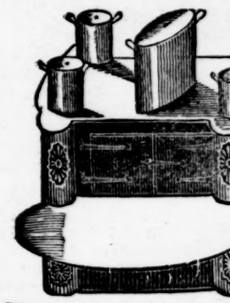
F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.



This Stove is considered as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying &c.;* and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of

10 *Plate and* 7 *Plate Stoves, large and small Franklin Stoves, large and small,* beautiful patterns.

With a number of

Fancy Stoves and Coal Grates.

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS,

Main-Street, Lexington.

Nov. 14, 1832—20-tf.

Transylvania University.

THE Trustees of *Transylvania University* are happy in announcing to the public, that they have re-organized Transylvania, and the Institution is now opened for the reception of students under the care of Mr. John Lutz, D. P. Acting President of the University, and Professor of mathematics in Morrison College; of Mr. E. Rovel, A. M. Professor of Ancient and Modern languages, and Mr. Charles E. Bains, Principal of the Preparatory Department.

Morrison College will be finished in a few months, when they expect to fill all vacancies in the Institution, and give it the energies it once possessed for bestowing solid and useful learning; in fine, to place Transylvania as she deserves to be, among the most distinguished Institutions of the kind in the Union.

Professor Lutz is a graduate of Gottingen, and justly esteemed one of the ablest Mathematicians of the age. From his vigilance and attention to the students under his care as well as his superior knowledge in the branches he attempts to teach, the Board are justified in stating that a student can no where receive greater or better instruction in the exact sciences. Mr. Lutz is also well acquainted with Ancient and Modern Languages.

Professor Rovel, a graduate of Strasburgh, is a profound scholar, and well competent to teach the Ancient and most of the Modern Languages taught in the Universities of Europe and America.

In the Preparatory Department Mr. Bains discharges his duties, as he has always done, with industry and ability.

The greatest attention is paid to the morals and habits of students; and parents and guardians may rest assured they shall be strictly guarded against all vicious habits and idleness; and all such as are found incorrigible, and unwilling to submit to the restraints of the Institution, will be speedily removed from it, to prevent the contagion of bad example.

The Library, now respectable, is intended to be gradually increased.

No exertions will be spared to place the Institution in a condition to give its Alumni all advantages that can be enjoyed in other *Universities.* Under these circumstances, the Trustees flatter themselves, Transylvania will receive the fostering care of the State, and patronage of the West generally.

Transylvania University is situated in the city of Lexington, and nearly in the centre of the Mississippi Valley. The College Buildings stands on an eminence, removed from the city, and surrounded by ample grounds for the health and comfort of the students.

The Departments of Law and Medicine, which constitute a part of the University, are, as they have long been, in a flourishing state, and give continued evidences of general usefulness.

The general healthfulness of the city of Lexington, and that of the surrounding country, is as good as any in the world, and the abundance of the country must reduce the price of boarding in the city or the University, much below the charges in most other Institutions of learning in America. Students from a distance can at all times procure boarding in private families on moderate terms.

The Trustees therefore hope, that whether the opportunities afforded to obtain a complete classical education, or the moderate terms on which it can be obtained be considered, parents and others will find it their interest to patronize this Institution.

R. WICKLIFFE, *Chairman Board of Trustees.*

Lexington, Nov. 5, 1832.—19-tf.

Shelby Female Academy.

THE Subscribers having taken the building and school apparatus belonging to this institution, of the Rev. J. WARD its former Principal, will re-commence the exercises of the Seminary, on the SECOND MONDAY OF NOVEMBER.

The Seminary is supplied with an apparatus, suitable for experiments and illustrations in Chemistry, Natural Philosophy, Astronomy, etc. and the Principals flatter themselves they shall be able to give as thorough a course of instruction, as is afforded by any similar institution in the country.

A CLASSICAL AND SELECT SCHOOL for boys, will be connected with the Academy, but kept in a separate apartment.

AN INFANT SCHOOL will be established; to commence on the *first Monday of November.* Children between the ages of 2 and 7 years will be admitted to this department.

TERMS.

Orthography, Reading and Writing, or instruction in the Infant School, per quarter,	$3 00
Arithmetic, English Grammar, Geography and History, with the drawing of Maps and Historical Charts,	5 00
Greek and Latin Languages and the Mathematics,	6 00
Rhetoric, Natural and Moral Philosophy, Astronomy, Chemistry, &c.	8 00
French,	8 00
Music, with the use of instruments,	10 00
Drawing,	8 00
Boarding, Washing, Fuel and Lights, per week,	2 50

J. L. TRACY, } *Principals.*
W. TRACY, }

Lexington, October 24th, 1832—17-tf.

The former Principal of this Institution, in retiring from its duties and cares, takes this opportunity to express his entire confidence in the above named gentlemen: the former having been associated with him during the last term; and from his acquaintance with the latter, he is persuaded that they are both fully competent to discharge the duties of the station they now occupy. J. WARD.

NEW GROCERY
AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

NEW GOODS.

The Subscribers are receiving their

Spring and Summer Goods;

AMONG WHICH ARE:

Cloths, Mexican and Rouen Mixtures;
New Style Prints and Ginghams;
French Painted Muslins;
Mandarines;
Silks, and Silk Handerchiefs of the latest and most ashionable style;
Bolting Cloths, Nos. 3, 4, 5, 6 and 7;
Canton Straw Matting for Carpeting;
1500 pieces Flowered PAPER for Rooms and Passages;
30 bbls. LOAF SUGAR, &c. &c. &c.

Country Merchants will be offered these goods on accommodating terms.

TILFORD & ANDERSON

Lexington, April, 1832. 41f-

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia,* and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year.—*Two Dollars,* if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents, shall have the paper sent to them without charge.

☞ Advertisements inserted the usual rates.